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LÉGENDES PÉRUVIENNES, par F. DUINE. Tours, 1896. Alfred Mame et Fils. Pp. 106.

This little book contains eleven tales of the modern Peruvians presented in the form of children's stories. The author obtained them from one of his pupils, a young Peruvian who delighted to talk of his distant home, "where the sky is always blue and the colds of winter are unknown." Generally novel and interesting in conception, and pervaded with humor sometimes suggestive of Tartarin, the legends, however, possess but slight value for the student of folk-lore and mythology, because the few traces of native concepts are mixed with incidents of the most modern type, often with pious tales in which, for example, Satan tortures the unbeliever with truly Spanish energy. The critic is confident that many students will agree with him in wishing, firstly, that the adjective "modern" might be added to the title of such works to distinguish them from studies of the native mythology; secondly, that some author would collect for us some portion of that mass of purely native Peruvian tradition which undoubtedly still exists and of which we know so little.

The European element in these tales is represented by such familiar friends as the crafty dwarf and the seven league boots. Native influence appears in the "fables" of the Cucaracha and the Bull and the Fox, and at points in the other legends. In that of the Wicked Sister there is seemingly a reminiscence of the curious and ancient water sacrifice of Inca times.

Stansbury Hagar.

THE DAUGHTER OF ALOUETTE. By MARY ALICIA OWEN. London: Methuen & Co. 1896. Pp. 344.

In this book, Miss Owen has undertaken to give, in novel form, a picture of the society, curiously mingled from many types, of isolated districts in the region of western Missouri. In the sixteenth chapter is described a ceremony, if we understand, among Pottawotamies, of the carrying out of the ghost. The spirit cannot depart to its final resting-place until this rite has been duly performed; in the case narrated, the mother has chosen to delay the performance, in her unwillingness to be separated from the spirit of her son. In place of the lost child, a son is adopted, who acts as conveyer of the ghost, and impersonates the latter; a horse is equipped with new bridle and saddle, a new bowl and plate are prepared, and ghost-food provided; after the funeral feast, and when the sun is declining, the mother, with lamentation, flings herself on the bosom of the adopted one; a song is chanted, the signal for departure, and the rider speeds toward the west, followed by companions who desire to act as escort; during the night the warriors return, presents are distributed, fires relighted, the scalp-dance finished, and the mourning brought to an end. Courtship is effected by casting a flash from a mussel-shell of water on the face of the girl chosen. The book abounds in descriptions exhibiting local color, and which will be of value as memorials. For an example may be cited an account of the passage of an Indian company that has broken camp after plum-gathering: